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The Divinity School News

THE DIVINITY SCHOOL OF THE UNIVERSITY OF CHICAGO

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THE MEANING OF OUR FAITH AND THE LIFE OF THE CHURCH TODAY

[This is the text of an address delivered by Dr. Daniel D. Williams, Professor of Christian Theology, Federated Theological Faculty, at the annual dinner-meeting of the Baptist Theological Union at the University Club in Chicago, October 15.—EDITOR.]

I AM sensible of the honor of speaking this evening on behalf of the faculty. It is a privilege to speak for my colleagues in expressing to you, the Board, our gratitude not only for this splendid dinner and evening of friendly meeting but especially for the continuing support which you give so generously to our work. You give freely of yourselves and your time to provide the resources upon which our work depends. Those resources are material in part, but only in part, for in the long run we know that the freedom, the morale, and the very existence of the work of a faculty interpreting the Christian faith to religious leaders depends upon the understanding of churchmen like yourselves. Only so long as you believe in a church with a trained ministry deeply enough to support it, to understand its problems, and to defend this kind of education against all the forces which threaten to destroy it, can we do what we believe we are called to do.

It is appropriate, I take it, for the faculty speaker to try to express something of our spirit and goals not only for himself but for his colleagues. It seems the most natural thing in the world for one of us to try to speak about our shared aims, because to a remarkable degree we have worked together. On the other hand, if some of my colleagues should want to put it differently and with some disagreement, that will be quite natural also.

Since Mrs. Williams and I spent three months in Europe this past summer, and since this included two weeks at the Lund Conference on Faith and Order, I may be expected to look at our task here in the light of any reflections that have come through that experience.

We certainly discovered with a new keenness what it means to belong to this community with its students and its relationships all over the world. We were met at the train in London by our colleague Daniel Jenkins. In his home, his community, and his church we became acquainted with his life and work in his "other existence."

There were other encounters. In Copenhagen we were hailed on the street one afternoon by a young couple from one of our schools who have taken a year off to study and work in Europe. They had arrived from Paris that day by motorcycle. They have spent six months in France in relief work, and now after six months in Germany they will return with a wonderful equipment of experience and language to finish their degrees here. We visited that incredibly brave experiment of the Collège Cevenol, a Protestant college in the hills of southern France, in a village where the Huguenot tradition is very much alive. Here is a Christian college existing on the barest minimum essentials of life. Two of our students, the Schomers, have been working there as missionaries of the American Board and have had much to do with enabling the college to solve its problems, which include the appalling burden of the inflationary economic situation in France. There is a doctrine among us that a thing is wherever its effects are. Our faculty is wherever its effects are, and we have an existence in a community around the world which gives us heart and hope when we think of it.

There were other encounters which remind one of the real community of the spirit which crosses many boundaries. We talked in the train in Sweden with an engineer recently graduated from the Royal Technical Institute at Stockholm. He told how the technical school had brought in lecturers on philosophy of life and religious problems for the engineers. He said they had become increasingly critical of professors who were so completely bound to one technical specialty that they could give no guidance on the relation of their technical knowledge to broader human questions. "We have a name for them," he said. "We call them academic idiots." Around this University I do not remember that we have yet coined quite so pungent a term, but the problem it points to is one about which we have struggled for a long time. We felt very much at home in that conversation.

To see Europe after two world wars; to stand in the midst of bomb-leveled blocks of cities; to remember that in addition to all the death and destruction of war around the world there were six million men, women, and children of one group murdered in the last twenty years; to feel the tension of a Europe unable to determine its own fate, waiting to see what the giant powers of

Russia and the United States will do; to see the church in many countries and be encouraged by the depth of its spiritual life and courageous ministry everywhere and yet to realize how great the problems and how weak in a sense the church seems to be to guide the common life—all this made us ask again: "What is it that we have to do, here at Chicago, that will help to serve this world with the light and power of the Gospel?"

One motto of our faculty might well be: "New occasions teach new duties." We have inherited our faith and the tradition of the church. We are the heirs of a tradition of scholarship, of preaching, of Christian devotion in those who established our schools. But they were great in part because they tried to respond to their time by doing what needed to be done in their day to express their Christian convictions. We cannot repeat their accomplishments. We live in a new kind of world in some ways. This is brought home to us by our youth as a faculty. We have all of us had to ask one another where we must stand now to serve the present age. It is brought home to us by our existence in this new form of a federated theological faculty in a university. It is brought home to us by a belief that men are searching in new ways for faith in a world which looks and feels more threatening to men today. This is both crisis and opportunity for the renewal of a Christian faith which will be intelligently enough held and forcefully enough expressed to offer hope and a way of life to men who have to face the issues of war and security and justice as we now confront them.

I shall speak of two areas of our work where it seems to us new occasions teach new duties: one is that of the meaning of our faith; the other the life of the church today.

We share the faith of the people out of whose life the Bible came. We exist because there has been a community of believers down through history who have had a faith and a way of life. That faith makes us much more than we make it. What are its essentials?

The first is that the world is not meaningless or accidental but that at its center there is One Holy God whose character and purpose determines the character of all of life.

The second is that God's character and will is expressed in human life. He makes man and he makes the community of mankind set in the midst of his world to enjoy and to appreciate. We are to create within his world genuine human relationships filled with understanding and with love. To be a man then is not to be left alone, a creature rattling about in the meaningless whirl of things; but it is to be a conscious spirit, bearing in one's self the stamp of our

relationship to God. Our deepest need is to know who we are, and that means to know the God from whom we come and who holds the issues of our lives in his hands.

The third is that this great community of life for which we are created is not what we see when we look about us or within us. We see rather a life caught up in a strange mixture of good and evil, of groping, of cruelty, of blindness. We are not yet what we shall be; we are not what we are meant to be; that is the mystery of our being.

This evil in life, which in man we call "sin," has a depth which our faith is not afraid to face. For it is not simply the question of some bad men spoiling life for the good men. When we look beneath the surface of life, we see both moral badness and goodness rooted in the spirit of man at a deeper level where there is anxiety and frustration and bitterness. Moral badness is a symptom of a sickness of the spirit, as when specific acts of cruelty reflect a man's own disgust with himself. And the same is true of our goodness. It rarely seems good enough, for moral goodness can be the mask for a lonely and loveless life. There is some goodness in our evil, but there is much evil in our goodness. Jesus' continual conflict with the Pharisees ought to keep us continually aware of this.

But there is healing for man. Only God can heal this sickness, for the meaning of our spiritual dilemma is that we need to be rightly related in trust and devotion to the God from whom we have isolated ourselves in our own self-seeking. The healing comes when God stands on our side both in judgment and in mercy. In actual life in our history he has shown his power in the love and forgiveness which the prophets proclaimed and which was expressed in flesh and blood, in living and in dying, by Jesus of Nazareth. When God's spirit lays hold of us, there is the beginning of a new life, not of perfection, but of faith. We are sobered yet released, humbled yet exalted, more truly ourselves, yet more truly belonging in one community with all men. Neither life nor death can separate us from him.

What now is our responsibility as in this faculty we interpret this faith? We can put it in two statements:

The first is that every person who comes to this Federation shall find that his questions about this faith are understood and fairly faced, because he will meet here in faculty and in the tradition of these schools those who have lived with these questions and have themselves asked them as radically as they can be asked. If this faith seems difficult to him, if he had it once in some form and it has been torn up by the roots, or if he has remembered it and wants to find

some sense in this bewildering life and cannot, he will find here that there are others who will stand alongside of him with those same questions, whatever they are. And, since the questions may come from anywhere in life, we have to be prepared to discuss in many different areas. That is one reason our faculty organization looks the way it does with so many fields of psychology, of art, of other religions, and others. Of course we cannot say we are really prepared for every discussion; but we can locate the places where the main questions come today and, with such resources of knowledge and grace as God gives us, be prepared to meet those who want to know whether the Christian faith can be believed.

Some students come to us with questions which arise primarily within their own Christian experience. For example, the Bible for many has been taken as a lawbook, an infallible treatise on science, an authority on all kinds of special moral prescriptions. The very book which affirms the freedom of the Gospel above the law has turned into a burdensome weight for the mind, the moral life, and the spirit. Perhaps the student's new knowledge of science has broken open the question of faith—he does not know what to make of it, and yet in some way he is not quite ready just to discard the Bible or even simply to put it alongside of the other "great books." If there is saving truth there, the Bible must be the book of life. If he comes to us, he will find that this question is understood. Others have been where he has been. They have seen the critical questions through and yet believe that the Bible is the book of life, the book of faith, and that its truth stands not as burden for the mind but as a release for every human power.

Some come to us who have been among the hopeful, cheerful builders of a new society. This man, for example, is an idealist eager to establish peace and justice, and he has worked in various movements and parties for these goods. And then this dream has collapsed. From some vantage point in modern history, in military service, in public service camp, or in relief work he has looked with new eyes at the bloody history of mankind. His bright hopes for peace, he confesses, have vanished, and there is nothing but the ominous threat of catastrophic destruction. It is a question of the meaning of life now, for what does it mean that this human pilgrimage of ours goes on in this way, in spite of education, in spite of the prophets, in spite of science—we cannot yet manage our common life.

If he comes to us with this question, he will be understood. This is one place where new occasions—that is, the new happenings in our century of wars and depressions—have taught us the duty of looking at human history

again to ask what sense we make out of it and to seek for guidance as to where we have failed and what God has for us to do now.

Or he may come with the questioning which burns like a fire within his own soul and spirit. He may have faced some of the struggles and blocks that we call "neuroses." He knows that there is an understanding of these problems in modern psychology and new ways of healing for the mind. Yet he wonders whether we get deeply enough into the soul if we have not gone as far as its search for God. It may be that this new healing knowledge can be supported and used and given an even deeper power if it is brought within the sphere of faith. He wants to know, and we want to know how this shall be done.

I have said we have two aims in this encounter between our school and those who come to us. The second is that these questions will be looked at in the light of the deepest understanding of the Christian faith which it is ours to give. We have no automatic answers, so that, when the student pulls the right switch, the light will flash on the board giving the correct reply. We have the light of faith filtered through the clouded windows of our own minds, and we have ourselves to learn and unlearn and learn again. But there is light in our faith on these and all the questions of life's meaning. Here in the resources of the Christian tradition and in such interpretation as we can give, the student should begin to find that help is there for him. We believe the Bible does speak, not as an oracle of science or as a lawbook for the understanding, but as testimony to the truth of God's creative and forgiving love in the midst of all things. He will find our faith does look at this tragic history without losing heart, because it knows that God can redeem the broken and the suffering.

He will find that our faith does comprehend man's anxiety and loneliness and that the healing power of God as he creates a trusting spirit is the foundation of all the healing of the ills of the frantic despairing soul.

If you ask but why is it so important in training ministers and teachers to stress the *questions* in this way, to give so much time to this discussion with all the areas of modern culture, the answer is a simple one. We believe that it is this kind of questioning which ministers and teachers encounter everywhere they go. It may not always be on the surface, but even underneath some of the apparently unruffled believing of some of our contemporaries there is a deeper searching and questioning about the meaning of life and the Christian answer to it. All old securities and systems, including certainly the faith in science itself, have been plowed up in our day by the things which have happened to us. It is our task to meet this spiritual restlessness and help the honest doubters to find again the grounds of hope.

This is why our existence in a university is so much a part of our conception of what we need to do. For if a university is a place where every honest question can receive a sympathetic and critical discussion, then it is of the very heart of our work that we shall think the Christian faith through here in the university where this discussion should go on with the intensity which is demanded if we are to get the truth.

We also believe that it goes with the nature of our faith itself that the truth of God can only come to the one who is willing to doubt and that there is an inner connection between this kind of radical questioning of the meaning of life and the reality of faith itself. We believe truly in God when we believe on the basis of an honest facing of the mystery of life.

We are in the church, a community of believers. We serve the church. Here again new occasions teach new duties. We can put our task quite plainly: we need to open the way for some new forms of the Christian church to come into being.

At the Lund Conference in Sweden several hundred delegates tried to find new answers to old problems which divide us in the church. We tried to see whether Protestants could understand Anglo-Catholics, and whether Baptists and Greek Orthodox could discover the reality of one another's Christian life. In the midst of all this one could not help but wonder: "What is it that keeps us going on this long hard road of Christian unity? What is the essential drive which makes Christians determined to find new ways to live together and to create a greater unity?"

Certainly, it is partly the threat of the world which has gotten away from the church. We have to stand together against gigantic powers and the threat of anti-Christian faiths. It is partly that we need one another's inspiration and help as we try to work on our problems.

But there is something deeper. It is that for a vast mass of Christians their emotional and spiritual contentment with any one of the traditional Christian churches has already been broken. Many of us are already living in a new church, which is not separate from our denominations but is not identical with them. Think of the American preachers in countless churches who every Sunday morning face their congregations with people of twenty-five or thirty different denominational backgrounds in it. How can such a group do anything but seek for a new and more spacious conception of the church to which they all belong? So with all our groups which have stood off from one another,

whether they be Anglican or Lutheran or Baptist or Disciple. Already we know that we stand together in a new relationship; that the true church is among us and between us. In our worship and in our church action we want to know that we are Christian congregations coming together as members of one body of Christ in the world.

Our new duty here in this faculty is to help open the way for new forms of the church. We have no blueprint for this. We do not for one moment think we can dispense with the great traditions of the denominations in which we have grown and which have nourished our Christian life. But what we believe is that the Christian church which can cope with the world today, which can serve human freedom in a free society and yet have power to give spiritual guidance to the common life, has to be a wider, stronger church than anything we now know.

So we look at ourselves as an ecumenical faculty, existing every day on this boundary line between a great heritage and a new order of Christian life commensurate with the demand of our Lord and the needs of his people.

There are many folk who can respond emotionally only to that which is familiar to them. They will support in all ways the old group, the familiar institutions. They are right, for what has proved itself deserves to be continued. But surely there are many in our hearing today who see that the future must be shaped by some new forms of the church, with some more co-operative and universal expressions of Christianity. There must be some who will want to invest their energies and money and prayers in opening the way for that more adequate church which will serve today and tomorrow.

If in this I have given the impression that our faculty has an exaggerated sense of self-importance or that we think we are equal to even a part of the task we ought to do, I have betrayed the spirit of my colleagues as I know them.

We know that our vision is greater far than our power to achieve it; but who would want to live if that were not so?

We know that we depend upon many others in past and present, in other schools, in churches, and in this University who might express their faith somewhat differently, yet who stand in the same community of spirit with us in seeking to serve the God of love and justice.

We are ready to say that the most we can do is to lay some of the foundations upon which others can build a structure more adequate to the vision by which we live.

But we know that we have our calling to work here and now with the extraordinary opportunities and resources provided for us in this Federation and with your continued support and help.

And we try to remember, in words familiar to all of us, that "quality of product is essential to continuing success."

DANIEL DAY WILLIAMS

FEDERATED THEOLOGICAL FACULTY
UNIVERSITY OF CHICAGO

NOTES FROM THE DEAN'S OFFICE

REGISTRATION

The registration in the Federated Theological Schools for the Autumn Quarter was 327. Of this total number, 174 were registered in the Divinity School, 119 in the Chicago Theological Seminary, 16 in the Disciples Divinity House, and 18 in the Meadville Theological School. Degrees sought in the Divinity School are: Ph.D., 82; B.D., 81; M.A., 5.

CONVOCATION

At the Summer Convocation, August 29, 1952, the following degrees were conferred:

Bachelor of Divinity:
HERBERT FERDINAND VETTER, JR.

Master of Arts:
CAROLYN ANGUS BARTOO
JAY ROBERT CALHOUN

Doctor of Philosophy:
CARTER EXCELL BOREN
JEROME JAY FUSSELL
FREDERICK CARL PRUSSNER

THE DIVINITY SCHOOL MAN-OF-THE-YEAR

Each year the Divinity School nominates a man from the School's alumni to be honored as the man-of-the-year on the occasion of the annual dinner-meeting of the Baptist Theological Union. The man selected for this honor is one who has done outstanding work as a Christian leader and who has particularly distinguished himself in his effort to exemplify the principles of inquiry and growth which characterized his experience during the days he was a student in the Divinity School. The elected man-of-the-year is invited to attend the B.T.U. dinner and to respond to the citation presented in behalf of the B.T.U. Board.

At the dinner this year, October 15, the recipient of this honor was Dr. Leonard Mallory Outerbridge. In September Dr. Outerbridge accepted the call to the pastorate of the United Church of Canada, Lennoxville, Quebec. At the same time he was appointed to the faculty of Bishop's University, Lennoxville, where he is teaching in the department of education. On October 27 the Westminster Press released his book, *The Lost Churches of China*, which traces the history of the Christian movement in China from the seventh century to the present and reveals why Christianity has been persecuted and missionaries expelled from China five times in thirteen centuries.

CITATION

LEONARD MALLORY OUTERBRIDGE, Master of Arts, 1933; Doctor of Philosophy, 1951; a minister of the gospel who used his early training at the Divinity School to better equip himself for a long and faithful career as a missionary to the people of China; a pastor who returned from the mission field to occupy a pulpit in one of the larger churches in the United Church of Canada which he served for many years; a chaplain in the Canadian Navy during the second World War; a minister who believes profoundly in the conception of a

learned ministry and who has kept his intellectual interests alive during these years of work in the church, both at home and abroad; a devoted and courageous servant of the cause of Christ who, at his own expense and initiative and without the official support of the church, returned to Communist China to gather data for his Doctor's dissertation concerning the meaning of the struggle in China; a student who after a prolonged period of leadership in the church returned to his alma mater for further study and who, as a consequence, has succeeded in illuminating the history of the Christian church in China; a man who has been given greater stature by virtue of his willingness to subject his work and thought to the disciplines of religious and intellectual inquiry; a missionary who is trying to awaken the Christian churches to the meaning and significance of the history of the Christian church in China, and who is prophetically calling for a deepened interpretation of the Christian faith that will bring forth a reconstructed and a more adequate Christian missionary movement to peoples in non-Christian lands —has been selected by the Board of Trustees of the Baptist Theological Union to represent the alumni of the Divinity School at the annual dinner to the Federated Theological Faculty, October 15, 1952.

SUGGESTIONS FOR READING

BIBLICAL FIELD

KNOX, JOHN. *Criticism and Faith.* Nashville: Abingdon-Cokesbury, 1952.

In this little book Professor Knox seeks to apply his view of revelation as expounded in *The Meaning of Christ* (Scribner's, 1947) to the problem of the relation of the historical criticism of the Bible to theology. As might be expected, it is his view that criticism in this respect has been overvalued in the past. He insists that it can neither substantiate nor disprove the faith of the church. The existence of the church is itself the real proof of the historical actuality of revelation. Professor Knox does, however, recognize positive contributions that historical criticism makes to faith and theology. By concentrating on specific points of history, it guards against ever present Docetic tendencies; it likewise enables us to discern more clearly the transient aspects that are inevitably, at all times, in various forms attached to the substance of the faith; and, finally, criticism prevents the faithful from becoming idolatrous about the Bible by reminding them that it is the literary deposit of an actual historical community. Some will no doubt conclude that the author has underestimated the value of historical criticism. But the fact that this essay "to define the role of biblical scholarship in the life of the church" is made by one who is himself a "critic" bodes well for the rehabilitation of biblical studies in the theological curriculum.

J. COERT RYLAARSDAM

HISTORY OF RELIGIONS

DEWICK, E. C. *The Christian Attitude to Other Religions.* Cambridge: University Press, 1951.

FINEGAN, JACK. *The Archeology of World Religions.* Princeton: Princeton University Press, 1951.

YOUNG, T. CUYLER. *Near Eastern Culture and Society.* Princeton: Princeton University Press, 1951.

HISTORICAL FIELD

SCHNEIDER, HERBERT WALLACE. *Religion in 20th Century America.* Cambridge:

Harvard University Press, 1952. (This book is one of the "Library of Congress Series in American Civilization.")

ETHICS AND SOCIETY

RICHARDSON, ALAN, and SCHWEITZER, W. (eds.). *Biblical Authority for Today.* London: SCM Press, 1951. A World Council of Churches symposium on "The Biblical Authority for the Churches' Social and Political Message Today."

Studies in Economics and Ethics. Vol. I. National Council Commission on the Church and Economic Life.

SEIFERT, HARVEY. *The Church in Community Action.* New York: Abingdon-Cokesbury, 1952.

RELIGION AND ART

SCOTT, ANATHAN A., JR., *Rehearsals of Discomposure.* New York: Columbia University Press, 1952.

THEOLOGICAL FIELD

WILLIAMS, DANIEL D. *What Present-Day Theologians Are Thinking.* New York: Harper & Bros., 1952.

ERNEST J. CHAVE

[The following remarks were made by the dean of the Divinity School in recognition of the tenure of service of Dr. Ernest J. Chave, who retired this year. Dr. Chave, on the staff of the Divinity School for twenty-six years, is well known for his constructive work in the field of religious education.—EDITOR.]

One does not do justice in a few moments to the work of a man who has spent a quarter of a century in one institution. This is particularly true in this instance because I am not qualified to estimate Mr. Chave's intellectual contribution in the area of religious education. Therefore, in the very brief time available, my words will be more in the nature of a personal acknowledgment on behalf of the faculty of Mr. Chave's stature as a person and as a colleague rather than a competent summary and evaluation of his intellectual labors.

Mr. Chave is, I believe, the last member of a generation of Canadians who came to the Divinity School faculty. This group included such figures as Shirley Jackson Case, Archibald Baker, John T. McNeill, Charles T. Holman, A. E. Haydon, and William Irwin. We hope that this line of strength can be reestablished.

Now Canadians are dignified and formal people, and especially Canadians who are also professors. In this tradition you don't go around calling your colleagues by their first names, and certainly not by their nicknames. And obviously you would never dream of so treating a student. Thus you will understand the formality of my references to *Mr.* Chave.

Now I am a Canadian by inheritance. When I became dean of the Divinity School, all the Canadians on the faculty were my seniors by many years. Yet it was these older, more experienced and wiser men who accepted me as a colleague and who, in their distinctive way, helped me to try to live up to my office as dean. They were never condescending. Their very acknowledgment of the office itself was a great stabilizing and steadying influence for which I remain grateful.

Three features of Mr. Chave stand out in my mind as I try to think of his achievements: his analytical mind, his

integrity, and his devotion. These are all tied together.

As we know, Ernest Chave is a religious educator. He is concerned to understand the meaning of religious doctrines and symbols in terms of specific values found in concrete experience and in everyday life. He is occupied with the practical experiential changes that occur in personalities. He is a philosophic naturalist in his thinking; he believes that the meaning of life is here and now, that religion should be reflected in everything we do. Thus he wants theories and statements to be as specific and clear as they can be. He is opposed to obscurantism of any kind, to fuzzy and muddled thinking. He is clear and definite in a field of thought that is often unclear and uncertain, where it is difficult to be straight and precise in one's thinking. I should imagine that this element constitutes one of his permanent contributions in the field of religious education. Certainly he has been a strength in our A.M.–Ph.D. committee because of his analytical ability.

Mr. Chave is an integrated person. This notion has intellectual and personal dimensions. Intellectually, the world is all of one piece for him, and he feels at home in it. He asks that his colleagues and students achieve a similar integrity. He requires his students to develop for themselves a coherent outlook, an orientation that is religious in character and yet of a piece with the rest of experience. To this same end he has continually called for the reconstruction of the curriculum and the reorganization of the faculty so as to further the ideal of cross-fertilization of our several fields and disciplines. This reorganization was to be designed so as to serve the particular needs of individual students in terms of their own unique processes of growth.

Yet Mr. Chave's integrity is even more thoroughgoing and personal. He has asked straight questions and has given honest, frank, and straight answers. He is remarkably honest. He has a theological position, and he stands there unequivocally, without qualification. He stands there clearly for all to see. He is concerned about principles and will discuss them at any time. But he is even more concerned with people, with individuals. After a disagreement about principles he will offer to drive you home. He never lets his intellectual differences with others interfere with his personal and gracious acts of courtesy and kindness. After all, we can live to argue about principles another day.

He is a democratic person in the full sense of the word. His understanding of the democratic process constitutes a goodly part of his theology and his theories of religious education. He accepts a majority decision even if sometimes he is a member of the minority. He then operates within the framework of that decision. He has a firm integrity. He has a lasting and pervasive commitment to a democratic and naturalistic understanding of things and people. He has served us and the cause of theological education with a great devotion for over a quarter of a century. We are the richer for his having been with us.

BERNARD M. LOOMER

FIRST BAPTIST CHURCH, FLINT, MICHIGAN, DEDICATES NEW BUILDING

On October 12 formal dedication services of the new $750,000 church building of the First Baptist Church, Flint, were held with the dedication sermon, "Let Christ Speak through the Church," delivered by Dr. Norris L. Tibbetts of the Riverside Church, New York City.

The new structure was designed by the Saarinens, whose plans won the first prize in the Church Architect's Guild competition for the best design of a large church.

October was generally designated by the church as "Dedication Month," and there were numerous events in the life of the church. Among these events was a round-table discussion, on the afternoon of October 19, on "The Effective Church Today," in which four members of the Federated Theological Faculty participated, Dean Bernard M. Loomer, Dr. Bernard E. Meland, Dr. Sidney Mead, and Mr. William N. Weaver. Dr. Duncan Littlefair, minister of the Fountain Street Baptist Church, Grand Rapids, was chairman of the panel. On the afternoon of October 26 the Reformation Day Union Service was held in the sanctuary of the church, with Dr. James H. Nichols of the Federated Theological Faculty as guest preacher for the occasion.

Franklin D. Elmer, Jr., B.D. '30, and Philip Day, B.D. '46, are the church's ministers. The *Divinity School News* congratulates the church and its leadership on an achievement that should have enduring and great values for the life of a growing Christian community.

ALUMNI NEWS

Charles L. Calkins, M.A. '22, was elected executive secretary of the Board of Pensions of the Methodist Church, September 11, 1952. His office address is 740 Rush St., Chicago.

Paul Lambourne Higgins, B.D. '45, was appointed to the pastorate of the Hyde Park Methodist Church, Chicago, in June, 1952.

Edwin E. Aubrey, Ph.D. '26, author of a Hazen publication, *The Religious Element in Higher Education*, taught in the past summer session at Union Theological Seminary. Recent Ph.D. graduates will have seen his signature on a letter transmitting a survey questionnaire for the Council on Graduate Studies in Religion which is making a study of doctoral theses in the religious field.

Hubert L. Sone, ex-'34, and Mrs. Sone sailed from New York on September 6 for Singapore, where they will teach in Trinity College, a union theological seminary sponsored by the Methodist church, the Presbyterian church, and the Church of England. Mr. Sone will teach Old Testament, and Mrs. Sone will teach piano and church music. A majority of the students of Trinity

College are Chinese, and this college will be one of the chief training centers for Chinese ministerial candidates in southeastern Asia.

A. Douglas Tushingham, Ph.D. '48, has accepted appointment as professor of Old Testament in Queen's Theological College, Kingston, Ontario, beginning September, 1953. Dr. Tushingham will succeed Principal Harry A. Kent, one of the very eminent leaders in Canadian theological education.

Merrill M. Parvis, Ph.D. '44, research associate in New Testament, Federated Theological Faculty, University of Chicago, is the author of the article, "The Nature and Tasks of New Testament Textual Criticism: An Appraisal," in the recent summer issue of the *Journal of Religion*. Dr. Parvis is executive secretary of the International New Testament Text Project.

Charles T. Thrift, Jr., Ph.D. '36, now vice-president of Florida Southern College, is serving as visiting professor of church history this autumn in Perkins School of Theology, Southern Methodist University.

Theodore E. Bachmann, Ph.D. '46, has just been appointed professor of church history in the newly organized Pacific Lutheran Seminary in Berkeley, California. Dr. Bachmann was formerly on the faculty of the Chicago Lutheran Seminary in Maywood, Illinois.

Owen M. Weatherly, M.A. '50, recently accepted a position as associate minister of the Second Baptist Church, Richmond, Virginia.

Earl E. Emme, Ph.D. '32, professor of psychology at Bradley University the last five years and former dean of Dakota Wesleyan University, has recently been made co-ordinator and head of the Department of Religion at Bradley University. In his new position he remains professor of psychology and will teach part time in that department. His major responsibility is to develop the Department of Religion courses and activities and co-ordinate religious activities on the Bradley campus. Dr. Emme's observation room in child psychology and adolescent and marriage classes are becoming well known in Illinois. He is the author of two books and some forty-five articles in psychology, religion, and education and is a Fellow in the American Psychological Association.

Leonora Dorsey, ex-'37, is dean of students at Judson College, Marion, Alabama

Frank G. Cressey, Ph.D. '03, now resides at the Baptist Home, Cleveland, Ohio, and, still vigorous and in good health at eighty-six years, is available for supply pulpit work.

Herbert Gordon May, Ph.D. '31, professor of Old Testament in Oberlin School of Theology, is the author of *Our English Bible in the Making*, currently published by the Westminster Press. Dr. May was a member of the scholarly revision committee that worked on the newly published *Revised Standard Version of the Bible*. Two chapters in his book are devoted to a discussion and evaluation of this important new version. He was the recipient of an honorary D.D. from Wesleyan University, Middletown, Connecticut, last June.

William R. Hutton, B.D. '18, Nowgong, Assam, India, has just published a

translation of the Old Testament in Mikir, thus completing his work of the translation of the Bible in Mikir. He publishes two monthly papers for the Mikirs, one a general paper with a circulation of over eight hundred, and the other a theological magazine with a circulation of over sixty.

Ralph Ernest Bayes, ex-'29, Cambridge, Massachusetts, minister of the Mariners' House in Boston for twenty-one years, accompanied the American Seminar, June–August, to England, France, Germany, Switzerland, Italy, and Yugoslavia.

Rufus Baehr, M.A. '48, is now psychology instructor in the Herzl Branch of Chicago City Junior College.

William D. Bray, Ph.D. '51, arrived with his family in Japan, August 24, and is now established at his new address, 10 Kwansei Gakuin, Nishinomiya-shi, Hyogo-Ken, Japan.

Arthur R. Oates, B.D. '16, is now stated clerk, Synod of Wisconsin, Presbyterian Church, U.S.A.

Walter E. Stuermann, Ph.D. '50, on the staff of the University of Tulsa, has recently had published in book form his Ph.D. dissertation under the title, *A Critical Study of Calvin's Concept of Faith.*

Frederick I. Kuhns, Ph.D. '47, is now on the staff of Rocky Mountain College, Billings, Montana, serving as dean of the Chapel and professor of Bible.

Ernest D. Nielsen, Ph.D. '51, on August 1, became president of Grand View College, Des Moines, Iowa. Prior to this Dr. Nielsen had served as pastor of Trinity Lutheran Church, Chicago, for six years.

William C. S. Pellowe, M.A. '21, after a pastorate of nine years in Port Huron, Michigan, became minister of the First Methodist Church, Adrian, Michigan, in July.

John H. Blacklidge, B.D. '43, has recently become rector of St. Alban's Church (Episcopal), Albany, California.

Harold H. Hutson, Ph.D. '38, has recently accepted the presidency of Greensboro College, Greensboro, North Carolina. Dr. Hutson was formerly chairman of the Department of Religion, Ohio Wesleyan University.

Albert Ray Van Cleave, M.A. '23, formerly dean of Piedmont College, Georgia, is now dean of Southern Union College.

Edward W. Gebhard, ex-'36, is minister of the Coleraine-Marble Methodist Churches, Coleraine, Minnesota. He is also field associate for the National Christian Teaching Mission sponsored by the National Council of Churches of Christ in the U S.A.

Rhea M. Ewing, ex-'36, missionary, Punjab (now Pakistan) Mission of the Presbyterian Church U.S.A. since 1928, is principal of Forman Christian College, Lahore, Pakistan, serving in this capacity since June, 1950.